

BLAMES LIAISON OF WIFE FOR TRAGEDY

(Continued From Page One.)

a cot in another ward far from that of her husband is Mrs. Karth. She seemed chiefly interested yesterday in the suppression of the facts that she had been implicated with May.

Mrs. May Blames Husband. "Through 'Chester' McArthur, my husband's former partner in the Teddy Bear Cleaning works, I learned today where my husband is," said Mrs. May yesterday.

"Fearing that Karth would kill him, he jumped out of the city early Sunday and went to Butte, Mont., where he now is. He had not been home eight days prior and meanwhile I have absolute proof that he and Mrs. Karth had been living as man and wife. Karth tells me that his wife suggested divorce to him last Saturday, in which she admitted that she loved my husband better than she did Karth."

"I have also learned that my husband bought Mrs. Karth an engagement ring about two weeks ago. 'This she wore when he discharged the revolver at her. I have also learned that Mrs. Karth had disposed of \$100 worth of her furniture, presumably with the intention of eloping with May, or rather joining him in Butte, where he went when he became afraid of her husband. I think I have sufficient reasons to have my husband arrested. He assaulted me viciously before he went away, striking me several blows. In addition, I know positively of the relations between my husband and Mrs. Karth."

"If the authorities want to they can arrest my husband. I know where he may be found in Butte, and they can go there and get him or have the officers in Butte arrest him. He is known and there will be no difficulty in bringing him into custody. He has wronged me beyond human endurance. After he has been found and forced to pay for his guilt I will return with my husband to my old home in Cleveland. The life I have lived has been a disappointment to me, and I am looking for new hope."

After he had discussed the case with Mrs. May yesterday, Chief of Police S. M. Barlow began to take deep interest in the tragedy, and he is endeavoring to locate May. McArthur, his former partner, confirms the story that May is in

Butte. It is possible that efforts will be made to pick him up in that city.

Karth Called on Police. "I do not believe that Karth was drunk when he shot at his wife and then tried suicide," said Chief of Police Barlow. When he talked to me at police headquarters, in company with Mrs. May, just before the tragedy was reported to us, he seemed rational and did not talk like a man under the influence of liquor. Neither did he stagger or give signs of intoxication. I saw the head of a half pint whisky bottle in his inside pocket, but it can't be that he had taken much of the liquor."

When it was learned yesterday afternoon that Karth's chances for recovery were favorable, complaints were filed against him in the office of the county attorney, in which he is charged with assault with intent to commit murder and with assault with a deadly weapon. Mr. McArthur, former partner of May, who is well informed regarding the relations between May and Mrs. Karth, said yesterday that May had left the city owing many bills and that numerous collectors have called at the Teddy Bear Cleaning works for remittances since his disappearance.

OXFORD CONFERS A DEGREE UPON COL. ROOSEVELT

(Continued From Page One.)

guard ourselves against the enemies within our own households; and these enemies are our own passions and follies. Free peoples can escape being mastered by others only by being able to master themselves. We Americans, and you people of the British Isles, need never to keep in mind that, among the many qualities indispensable to the success of a great democracy, and second only to a high and stern sense of duty, of moral obligation, of self-knowledge and self-mastery. You, my hosts, and I, may not agree in all our views; some of you would think me a very radical democrat, for the matter of that, I am; and my theory of imperialism would probably suit the anti-imperialists as little as it would suit a certain type of feeble-feeble imperialists. But there are some points on which we must all agree if we think soundly. The precise form of government, democratic or otherwise, of the instrument, the tool, with which we work, it is important to have a good tool. No implement can ever take the place of the guiding intelligence. It will ruin the work of the best craftsman; but a good tool in bad hands is no better. In the last analysis the all-important factor in national greatness is national character.

Two Great Questions. "There are questions that we of the great civilized nations are ever tempted to ask of the future. Is our time of growth drawing to an end? Are we as nations soon to come under the rule of a few? Is the great law of life itself but a part of the great law of life? None can tell. Forces that we cannot see, forces that are hidden, or that can but dimly be apprehended, are at work all around us, both for good and for evil. The growth in luxury, in love of ease, in taste for rapid and frivolous excitement, is both evident and unhealthy. The more; omniscience, the more; the rate of natural increase, now to a larger or lesser degree shared by most of the civilized nations of central and western Europe, of America and Australia; a diminution so great that it continues for the next century at the rate which has obtained for the last twenty-five years, all the more highly civilized peoples

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will be stationary, or else have begun to go backward in population, while many of them will have already gone very far backward.

It is a truth that should give us concern for the future. But there is much also which should give us hope. No kind is more apt to be mistaken than the prophet of evil. After the French revolution of 1820, Niebuhr hazarded the guess that all civilization was about to go down with a crash that we were all about to share the fall of third and fourth century Rome—a respectable but mainly untrue guess, which has been proved by the progress of the world. The fears once expressed by the followers of Malthus as to the future of the world have proved groundless. No one can doubt that the future of the world is bright. It is strange indeed to look back at Carlyle's prophetic guess of some seventy years ago and then think of the towering life of achievement, the life of conquest of evil, and of noble effort crowned by success, which has been the lot of the two generations since he complained to high heaven that all the tales had been told and all the songs sung, and that all the deeds really worth doing had been done. I believe with all my heart that we belong to people who have not yielded to the craven fear of being great. In the ages that have gone by, the great nations, the nations that have expanded and all have played a mighty part in the world have in the end grown old and weak, and vanished; but the nations whose only thought was to avoid all danger, all effort, who would risk nothing and who therefore gained nothing, in the end the same fate may overwhelm all alike; but the memory of the one type perishes with it, while the other leaves its mark deep on the history of all the future of mankind.

Nations May Be Born Again.

"A nation that seemingly dies may be born again, though in a physical sense it die utterly. It may yet hand down a history of heroic achievement and for all time to come may profoundly influence the nations that arise in its place by the impress of that it has done. Best of all is it to do our part well, to have the time to see our blood live young and vital in men and women fit to take up the task as we lay it down, for so shall we inherit the earth. But if this, which is best, is denied us, then at least it is ours to contribute to the civilization of the world. The torch has been handed on from nation to nation, from civilization to civilization, throughout all recorded time, from the dim years before history was known, down to the blazing splendor of this twentieth century of ours. It dropped from the hands of the coward and the sluggard, of the man wrapped in luxury or love of ease, the man whose soul was eaten away by self-indulgence; it has been kept alight only by those who were mighty of heart and cunning of hand. What they worked at, providing it was worth doing at all, was to bring to the world a better way of life than how they worked, whether in the realm of the mind or the realm of the body. If their work was good, if what they achieved was of substance, then high success was really theirs."

Advance in Ethical Standards.

"While freely admitting all of our follies and weaknesses of today, it is yet more perversely to refuse to realize the incredible advance that has been made in ethical standards. I do not believe that there is the slightest necessary connection between any weakening of virtue force and this advance in the moral standard, this growth of the sense of obligation to one's neighbor and of reluctance to do that which is wrong. We need have scant patience with that silly cynicism which insists that kindness of character only accompanies the weakness of character. On the contrary, just as in private life many of the men of strongest character are the very men of loftiest and most exalted morality, so I believe that in national life as the ages go by we shall find that the permanent national types will more and more tend towards those in which, while the intellect stands high, character is the dominant factor in which rugged strength and courage, rugged capacity to resist wrongful aggression by most of the civilized nations of the world, will go hand in hand with a lofty scorn of doing wrong to others. This is the type of Timoleon of Sicily, of Washington and Lincoln. These were good men, and disinterested and unselfish men, as ever served a state; and they were also strong men as ever founded or saved a state. Surely, such examples prove that there is nothing Utopian in our effort to combine justice and strength in the same nation. The really high civilizations must themselves supply the antidote to the self-indulgence and love of ease which they tend to produce."

Difficult Problems to Solve.

"Every modern civilized nation has many and terrible problems to solve within its own borders; problems that arise not merely from juxtaposition of poverty and riches, but from the progress of the self-consciousness of both poverty and riches. Each nation must deal with these matters in its own fashion, and yet the spirit in which the problem is approached must ever be fundamentally the same. It must be a spirit of broad humanity; of brother-

ly kindness; of acceptance of responsibility, one for each and each for all; and at the same time a spirit as remote as the poles from every form of weakness and sentimentality. As in war to pardon the coward is to do cruel wrong to the brave man whose life his cowardice jeopardizes, so in civil life it is revolting to every principle of justice to give to the lazy, the coward, or even the feeble and dull-witted, a reward which is really the robbery of what braver, wiser, abler men have earned. The only effective way to help any man is to help him to help himself; and the worst lesson to teach him is that he can be permanently helped at the expense of some one else. True liberty shows itself to best advantage in protecting the rights of others, and especially of minorities. Privilege should not be tolerated because it is to the advantage of a minority, nor yet because it is to the advantage of a majority. No thought theories of vested rights or freedom of contract can stand in the way of the preservation of mankind as a whole. Just as little can we afford to follow the doctrinaires of an impossible social revolution which, in destroying individual rights (including property rights) and the family, would destroy the two chief agents in the advance of mankind, and the two chief reasons why either the advance or the preservation of mankind is so difficult. It is an evil and a dreadful thing to be callous to sorrow and suffering and blind to our duty to do all things possible for the betterment of social conditions. But it is an unspeakably foolish thing to strive for a betterment of social conditions that they would leave no social conditions to better. In dealing with all these social problems, with the intimate relations of the family, with wealth in private use and business use, with poverty, the one prime necessity is to remember that hardness of heart is a great evil, it is no greater an evil than softness of heart."

Special Duties to Perform.

"But in addition to these problems, the most intimate and important of all which to a larger or lesser degree affect the most intimate and important of all the great nations that have expanded, that are now in complicated relations with one another and with alien races, have special duties to perform. You belong to a nation which possesses the greatest empire upon which the sun has ever shone. I belong to a nation which is trying, on a scale hitherto unexampled, to work out the problems of government for, and by the people, while at the same time doing the international duty of a great power. There are certain problems which both of us have to solve, and as to which our standards should be the same. The Englishman, the man of the British Isles, in his various homes across the globe, and the American, both at home and abroad, are brought into contact with utterly alien peoples, some with a civilization more ancient than our own, others still in, or having but recently entered, the barbarism which our people left behind years ago. The problems that arise are of well-nigh inconceivable difficulty. They cannot be solved by the foolishness of a stay-at-home people, with little practical experience, and those out-dated theories of the political nursery which have such limited applicability amid the crash of elemental forces. Neither can they be solved by the raw brutality of the men who, whether at home or on the rough frontier of civilization, adopt might as the only standard, right in dealing with other men, and treat alien races only as subjects for exploitation."

Philippines as an Example.

"No hard and fast rule can be drawn as applying to all alien races, because they differ from one another far more than we differ from one another. But there are one or two rules which must not be forgotten. In the first place, there must be no justification for one race managing or controlling another unless the management and control are exercised in the interest and for the benefit of the people. This is what our peoples have in the main done, and must continue to do, in India, Egypt and the Philippines. In the next place, as regards every race, everywhere, at home or abroad, the great rule of righteousness which bids us treat each man on his worth as a man, is the rule which should govern. He must not be given immunity from wrongdoing or permission to cumber the ground, or given other special favors which would entitle him to respect and reward if he were of our own stock, he must be entitled to the same respect and reward if he comes of another stock, even though that other stock produces a much smaller proportion of men of his type than does our own. This has nothing to do with social inequality, it has to do with the question of doing to each man and each woman the justice which is due. It will permit him or her to gain from the life the reward which should always accompany thrift, sobriety, respect for the rights of others, and hard and intelligent work to a given end. To more than such just treatment no man is entitled, and less than such just treatment no man should receive."

Duty of Nations.

"The other type of duty is the international duty, the duty owed by one nation to another. I hold that the laws of morality which should govern individuals in their dealings one with the other are just as binding concerning nations in their dealings one with the other. The application of the moral law must be different in the two cases, because in one case it has, and in the other it has not, the sanction of civil law with force behind it. The individual can depend for his rights upon the courts, which themselves derive their force from the police power of the state. The nation can depend upon nothing of the kind; and therefore, as things are, it is the highest duty of the most advanced and freest peoples to keep themselves in such a state of readiness as to forbid to any barbarian or despotic nation the hope of arresting the progress of the world by striking down the nations that lead in that progress. It would be foolish to expect pay to the unwise persons who desire no disarmament to be begun by the people of the world, of all others, should not be left helpless before any possible foe. But we must reprobate quite as strongly both the leaders and the peoples who practice, or encourage or condone, aggression and iniquity by the strong at the expense of the weak. We should tolerate neither the strong and the weak nor the weak nor by the strong; and both weak and strong we should in return treat with scrupulous fairness. The foreign policy of a great and self-respecting country should be conducted on exactly the same plane of honor, of insistence upon one's own

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rights and of a respect for the rights of others, as with a brave and honorable man is dealing with his fellows. Permit me to support this statement out of my own experience. For nearly eight years I was the head of a great nation and charged especially with the conduct of its foreign policy, and during those years I took no action with reference to any other people on the face of the earth that I would not have been justified in taking as an individual in dealing with other individuals."

Eloquent Closing.

"I believe that we of the great civilized nations of today have a right to feel that long careers of achievement lie before our several countries. To do this is to cherish the honorable privilege of doing his part, however small, in that work. Let us strive hard for success, even if by so doing we risk failure, spurning the poorer souls of small endeavor who know neither failure nor success. Let us hope that our own blood shall continue in the land, that our children and children's children to endless generations shall right to take our places and rule a mighty and dominant part in the world. But whether this be denied or granted by the years we shall not see, that we have carried onward the light of torch in our own day and generation. If we do this, then, as our eyes close and we go out into the darkness, and other hands grasp the torch, at least we can say that our part has been borne well and valiantly."

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AMERICAN CALLS BLUFF OF RIVAS

Reply of Commander Hines to Threat of Nicaraguan Officer.

Bluefield, Nicaragua, June 7.—"At the first shot fired against the American flag of an American vessel, I will level the bluff."

This is the reply—made today by Commander Harold K. Hines, commanding the American gunboat Duquesne, to a threat made by General Rivas of the Nicaraguan forces holding Bluefield bluff, to stop any vessel entering the harbor.

General Rivas practically defied the United States, declaring that he would disregard the proclamation issued from Washington May 31 to the effect that the United States government denied the right of either faction to seize American-owned vessels or property without consent and recompense to the owners.

He warned Commander Hines that he would prevent by force, regardless

of flag, any further vessels from entering the harbor. In response to this the American commander immediately sent to him the above message, which would mean the annihilation of the handful of Rivas troops now remaining in this neighborhood.

A critical situation has thus arisen, which may involve the United States, but the American officers here are of the opinion that General Rivas will not attempt to make good his threat in an effort to collect customs duties.

There are constant rumors of threats against the life of Thomas P. Moffat, the American consul here.

Washington, June 7.—General Estrada, the Nicaraguan insurgent chief, has appealed to the Cartage court of justice asking its influence to obtain from President Madriz a reply to his offer of March 14 last, proposing that

the United States mediate between the two, and that an election be held for president, at which neither Estrada nor Madriz be a candidate.

DIED.

DUNSTON.—At Bingham Canyon, June 4, 1910, Joseph Dunston, aged 47 years, by accident.

Funeral services will be held from the private funeral chapel of Eber W. Hall, 164 South West Temple street, today at 12 noon. Friends invited. Interment Mt. Olivet cemetery.

FUNERAL.

Funeral services for Alfred Griffith will be held from the Fifth ward meeting house today at 2 p. m. The casket will be open at the family residence, 343 West Sixth Street, from 12 noon, until 1:30 o'clock. Interment in City cemetery.

Saltair today—Society day. Continuous dancing; band and orchestra.

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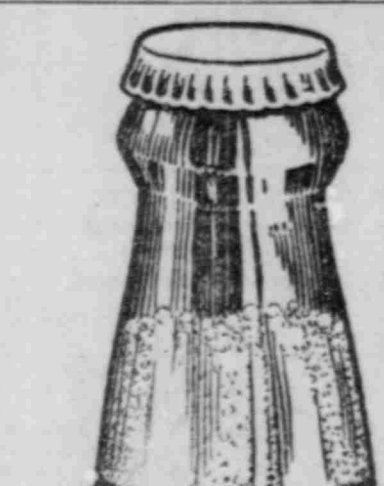
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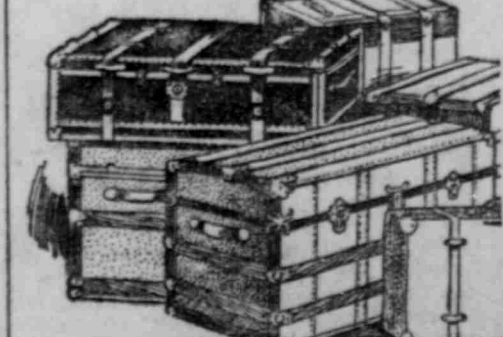
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